A Modeſt Anſwer

To a Printed Pamphlet, Intituled,

A SPEECH

Lately made by a

NOBLE PEER

OF THE REALM.

JUſt and Worthy (with all Commendations to be Recorded to Poſterity) are the Endeavors of the Honourable Houſes of *Parliament*, and many other true Patriots, to deliver this, and ſucceeding Ages, from that unſupportable Yoke of Slavery, which that State-Policy call'd *Popery*, impoſes on all its *Devotees*.

I do not at all queſtion but this was the main Deſign of a Speech lately made by a *Noble Peer* of the Realm: Yet if I endeavor to ſhew that the means which he adviſeth are ineffectual to obtain this End, I hope I ſhall not be accounted a *Papiſt in Maſquerade*, or guilty of *Scandalum Magnatum*, ſince the *Noble Peer* hath been pleaſed to make this Challenge, "*If any can anſwer or oppoſe the Reaſon as what I ſay, I beg they would do it*"; Wherefore, to gratifie this *Noble Peer*'s deſire, I (in all humility) offer to ſome of his Propoſitions, a few modeſt Anſwers.

Truly I think the *Noble Peer* is very unfortunate in the Preſence of *Henry* the 4th, (whom he is pleaſed to ſtile a Wiſe and Magnanimous Prince;) and yet in this Reign it was, that *Fire and Faggot* were firſt uſed againſt *Diſſenters in Religion*: But however, the *Chronicles* we (of the meaneſt Rank) uſe, do not afford this Preſident. *Baker* indeed tells us, *That he approved of the Impeachment of the Dukes of* Aumarle *and* Exeter, The one was accuſed for ſpeaking againſt his Title to the Crown; the other, for murthering his Father: And he adds the Reaſon, *Becauſe he had profeſſed Enemies enough, and had no mind to make ſuch of them, who (at the leaſt) pretended to be his Friends.*

But to grant what the *Noble Peer* deſireth, Was there ever any Prince ſince the Conqueſt, that hath oftner changed his Miniſters of State, than our preſent Gracious King? And this ſome men knew to their ſorrow, who, when they were at the Helm, thought it very unreaſonable that every Month ſhould produce new Stateſmen; For by this method before any one could underſtand the *Arcana Imperii*, and able to give Counſel, he ſhall be ſent diſcontented into the Country; and the ill conſequences of diſcontented Stateſmen, who is ignorant of?

After our *Noble Peer* hath paſt a very witty and ſmart Reflection on the *Ladies at Court*, he paſſes to the next Paragraph, where we have theſe words, "*We muſt neither have "Popiſh Wife--nor any new Converts.*

What is meant by the firſt I cannot gueſs, unleſs with our New State-Officers, we are to have a New Model of Religion; If by *New Converts* be underſtood ſuch, who abominating the Superſtition of the Church of *Rome*, are come over to our Church, I much wonder this *Noble Peer*, who is eſteemed a great Patron of the *Proteſtant Religion*, ſhould forget what great Influence Reputation, Honour and Rewards (in this Life) have upon the minds of men, and how hard a thing it is to perſwade a man to forſake theſe, though it was to embrace a true Religion, where by one Party he is diſcouraged, diſreſpected by his Prince, by the other Party be reputed [illegible] with the Ignominious [illegible] and what not? Is this the way to gain Converts to the true *Proteſtant Catholick Religion*? That is, The Religion of the Church of England, as at preſent it is Eſtabliſhed by Law.

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As to the Example of the Duke of *Savoy*, *forbidding Embassadors staying but some few Weeks in his Country*, it seems altogether impracticable by a Trading Nation, as ours is; For if it cannot be supposed but our Embassadors shall be used as we use others, then I desire to know how we shall understand what Designs of foreign Princes are? and how they stand in relation to our selves, which is the main end of maintaining Ministers abroad.

And it's likewise worthy our Consideration, how prejudicial this advice is to the Merchants; For if any injustice be done to them by Officers in Foreign Ports, who shall represent their Case to the Prince or his Council? If they themselves; How much Time, how much Money must be spent, before they get any opportunity to be heard? And at last, 'tis more than probable, they shall be forced to sit down by the wrong; Whereas a publick Minister has more Opportunities, more Friends, and can speak more boldly, and the Court shall be more fearful of offending him, than of doing Justice to any private single Person.

How the Premises of the next Paragraph but one infer the Conclusion that is drawn from them, I do not understand, and therefore I shall pass on to the next, which I shall consider together with the Five after it.

In these two, the King is accused of Neglect of his own Sacred Person, and of Carelessness or Slowness, (which you will,) of searching to the bottom of the PLOT; What would this *Noble Peer* have his Majesty do? Would he have him be kept up in his Chamber? There he is not Safe, for his own *Family* will have access to him, and they, we are told, must be turned off, because not fit to be trusted. Must he be Armed *Cap-a-pee*? But who must be trusted to put them on? Really I cannot imagine what His Majesty can do more, either as to the one, or the other, than he hath already Graciously done.

Hath he not issued out His Royal Proclamations, for the apprehending of all that were accused, as parties in the *Horrid and Damnable Popish Plot*? Has he not caused such as could be apprehended to be legally Tryed? Has he Reprieved any one that was Condemned? Has he refused any thing for the carrying on of Prosecution which he is advised by his Parliament? Has he not taken in to his Royal Favour, Granted Pardons for all manner of Misdemeanours, and given large Rewards to all those worthy Persons, who by their Discoveries, have (as much as in them lay,) delivered us from the Danger of *Popish Cruelty*; So that we may truly say, *No Story affords a Parallel of him*.

Next we are told the Transactions between him and his Brother, are Incomprehensible, and so 'twill be but lost labour and folly, to search into them; quickly after we have a smart Observation, *viz.* "*All Preferments* "*were bestowed by the Duke, not a Bishop made* "*without him.*

But sure they will allow two or three to be made without his Consent; But these things I shall pass by, being wholly ignorant of any ones Promotion, as well as of the Causes of Prorogations, Dissolutions, or Assembling of Parliaments.

Now let us consider, whether or no the Disinabling the *Duke of York* from Inheriting the *Crown of England and Ireland*, be a sufficient Remedy to Unite these Distracted Nations.

These Considerations move many to conclude in the Negative, *viz.* When our Parliament have used their best Endeavors, and the King Signed the Bill; yet in all probability the Duke, if he out-lives the King, will be Crowned King of *Scotland*: And if so, Can we imagine an Heroick and Warlike Prince, strongly fortified with Alliances Abroad, and, if we believe this Speech, one that has the *Garrisons, the Arms, the Ammunitions, the Seas, and Soldiers, all in his Friends hands*; Can we believe, I say, that such a Prince as this, will be a quiet Neighbor, to that Nation which he is made to believe, have deprived him of his Birthright.

The *Noble Peer* having done with the Duke, takes the Money business into consideration; and here we are told, *That make what Laws you will, they will be but blank Paper before Easter, if the Court have Money to set up for* Popery *and* Arbitrary Government, So that, in short, 'tis the best way to give none.

But is this the way to satisfie the King, That if he trusts the People, He shall have any thing; Yes, if we are satisfied with the terms on which we part with our Money: How can this be? when you are assured by the *Noble Peer*, that make what terms you will, they will be void before *Easter*.

There is a passage in the next Paragraph, which I dare not Transcribe, and therefore shall conclude by protesting, That I mean well, and that if it be not Reason, which I here offer to the *Noble Peer's* Speech, I can, at the worst, be accounted but an Impertinent Fool.

FINIS.

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